

# GRAPEVINE

St Matthew's Rosslyn - May 2017 Issue 87



## Vicarage View

**The 42<sup>nd</sup> verse of the 2<sup>nd</sup> Chapter of the Acts of the Apostles explicitly states: “And they continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers”.**

It is inconceivable to me that such an act as breaking bread as the Body of Christ could even have been contemplated without knowledge that Christ was risen; it would be morbid and sick beyond belief. Christ’s resurrection is made known today in the Church by the breaking of the bread and in the ministry of the word. The risen Lord taught on the way to Emmaus so our two-fold ministry of Word and Sacrament is founded in the Risen Christ. I will settle for that. I do not need any further authority or justification.

I have been asked how the disciples on the road to Emmaus could possibly fail to have recognised Jesus. Well, I have had an Emmaus moment. Some 15 years ago, I was in my club waiting for a colleague to join me for lunch. Near me stood a man in a similar situation. We chatted cordially for about 10 minutes. Then our respective guests arrived and we drifted away. It was only on my way back to my office I realised my chance meeting had been with Andy Irvine, the great Scotland and British Lions fullback. I am a great rugby fan; how could I not have twigged?? In my defence, he was booted and suited, and importantly was not wearing a blue shirt with a number 15 on his back. So, it is perhaps quite easily done!



It is worth remembering too that the New Testament writers are concerned to proclaim Christ’s resurrection, not explain it. The late Alan Richardson, once Dean of York, said that the Apostles were the resurrection’s witnesses, not its psychologists. The resurrection came to the Apostles as fact, not as a theory requiring a philosophical explanation.

St. Peter and St. Paul, the very earliest writers, give no account neither do they attempt explanation of exactly what happened or how it happened. The later accounts - the Gospel narratives – do give some information, or teaching to be more precise, on bodily resurrection. The tomb was empty. Jesus had been buried in the back garden of a member of the Sanhedrin; the Supreme Council and Highest Court of justice in Jerusalem. One would have thought that if they wished to disprove the teaching on the resurrection they would have produced the corpse. They did not because they could not.

Controversialists have suggested since the 1<sup>st</sup> century that the disciples could have crept in, stole the body and destroyed it.

This does not bear close scrutiny; as a plan, it would be fraught with risk of exposure and capture, and would have required bravery far beyond any that the Apostles were able to muster at that point. Furthermore, even had someone achieved this, the absence of the body would not of itself prove anything. You cannot prove a negative – although the biologist Richard Dawkins does keep trying bless him.

Even before the 1<sup>st</sup> century had ended there were lots of strange doctrines concerning Christ – do not think religious cranks are merely a 20<sup>th</sup> century phenomenon. The docetists, for example whose name is taken from the Greek word to seem or to appear, believed that Jesus had never appeared in the flesh at all even before His crucifixion. So, His resurrected form must have been a ghost of a ghost. This idea was latched on to by the Gnostics (from Greek for knowledge) in the next generation. The church, however, has continuously taught that Jesus' resurrection was real, objective and physical. We must beware being drawn into pseudo-psychical claptrap about this. Equally, modern attempts to explain paranormal or supernatural phenomena as something natural and comprehensible are not usually very helpful either. The resurrection of our Lord is Miracle, it is Mystery and is immutable from a scriptural point of view. We should not get side-tracked into how or what exactly transpired. The doctrine of the resurrection conserves far more of the truth behind the mystery than does its denial.      **FR. JOE**

## A Prayer for Summer

### Summer Blessing

**(by Author Unknown)**

May you walk with God  
This summer  
In whatever you do  
Wherever you go

Walking with God means...

Walking with honesty  
And with courage,  
Walking with love  
And respect  
And concern for the feelings of  
others

May you talk to God  
This summer  
And every day and  
In every situation

Talking with God means...

Praying words of praise  
For the beauty of creation  
Saying prayers of thanks  
For friends and good times,  
Asking God's help  
In all your decisions  
Expressing sorrow  
When you have failed

May you talk with God  
Every day Amen

## Vestry Report



**"In the Spring, I have counted 136 different kinds of weather inside of 24 hours." - Mark Twain**

Despite the near freezing temperature this week, it is technically Spring and I can't believe we are hurtling towards summer at a rate of knots. The scary Father Christmas will be out again before we know it! Fortunately, we are not there yet, but we have had a busy few months.

This quarter the Vestry have drawn up a new constitution which lays down some of our responsibilities; and we are reviewing the 2017-19 Mission Plan. We also welcomed two new members to the congregation through baptisms and we had a wonderful Mothering Sunday service with the unveiling of the beautiful piece of work by Children's Church. I personally have yet to see it, but I'm told that it is worthy of a place in the Louvre. The bake sale afterward the service raised £120 – although I missed this event this time around, I'm sure that my waistline will undoubtedly thank me later.

Many thanks to our Social Committee who organised a wonderful Burn's Night Ceilidh and many thanks to all those who came along and, also to those who donated raffle prizes. The Vestry have been asked to donate to Christian Aid which we have happily agreed to, therefore 50% of the collection taken on the 14<sup>th</sup> May will be donated to this very worthwhile cause.

The vestry have been undertaking the challenging task of reviewing our finances. One of the main challenges faced is the number of regular covenants are dwindling. While we have many regular donations, covenants (which have tax benefits) are one of our main sources of income and we rely heavily on them – as do most Churches. As a result of the recent reduction in this revenue stream, we are having to think more creatively about our finances and our income generation; in particular, how we can make our invested funds work harder for us. We have also been looking at some of our other assets, such as Moat View House and how this fits with our longer-term mission plan. Covenants remain a very important source of income for us, so if you or someone in your family would like to consider a covenant to support our ongoing Church and mission, please contact Ian McLeish for information on what is involved in setting this up. Finally, the social committee is busy arranging a date for this year's annual summer event, hopefully in June, diaries permitting. We hope that you will come along to support what is always a fun afternoon. More details will follow from the Committee shortly.

**James Cardwell Moore  
Vestry Chair**

# Rosslyn Chapel Trust Report



Helped by a spell of good weather, Easter was a busy weekend at the Chapel as we welcomed over 3,000 visitors between Good Friday and Easter Monday. The Good Friday vigil is one of the few occasions in the year when the congregation and Trust work closely together and it went very well; thanks to all who gave readings and to Phillip for the music. The organ was tuned just before Easter and is sounding good.

Scaffolding has made a temporary return as we embark on a 3-week programme of conservation repairs and maintenance, including repointing some stonework and repairing some mortar joints. Collegehill House, adjacent to the Chapel, is also now covered in scaffolding for the first phase of our conservation repair programme there. This phase will concentrate on the exterior - including roof, chimneys, harling and lime wash - and the house will reopen in August. We have welcomed some new members of staff recently, as they join the team in advance of our busy summer months, so you may see some 'new faces' around the Chapel. Forthcoming events include concerts on 19 May and 10 June. One highlight for the summer will be a private evening visit for members of the Clan Sinclair being organised by The Earl of Caithness, Clan Chief. We look forward to welcome them back to their spiritual home at Rosslyn Chapel.

**Ian Gardner**  
**Director, Rosslyn Chapel Trust**

## ST MATTHEW'S PARISH RETREAT : 4-6 AUGUST 2017

### ALNMOUTH FRIARY, NORTHUMBERLAND



**See Harry Stoddart for more  
information**



On Sunday 28 May, Joe will be Guest Preacher at The Robin Chapel, something of a hidden gem, which sits in the heart of the Thistle Foundation in Craigmillar. The Chapel is named after Robin, the only son of Sir Francis and Lady Tudsbery, who was killed on active service in the final days of the Second World War. Robin's parents were determined to commemorate the life of their son, and further their faith, and so had the Chapel built. With the future in mind, they also set up an endowment, which continues to fund the maintenance and running of the Chapel today, under the aegis of The Thistle Trust. The Robin Chapel is full of details linking it to Robin Tudsbery - the external finial above the doorway with a robin perched in its branches, a portrait of Robin aged 5, school badges, university crests and regimental badges all make the connection. The stained-glass windows, reflecting scenes from Pilgrim's Progress, are spectacular.

Robin Tudsbery volunteered for service in the Army when war broke out in 1939. He became a Lieutenant in The Royal Horse Guards (The Blues), serving with the 2nd Household Cavalry Regiment, then part of a detachment providing close protection to The Royal Family. He saw action in Egypt, Italy and Belgium but, as he was leading a troop eastwards near Bremen, he was killed by a massive land mine on 30 April 1945, just days before the end of the war; he was 25.

The Robin Chapel is a beautiful, personal and far-sighted tribute. The family instructed that the Chapel should be inter-denominational and its services, held every Sunday at 4pm, are open to all. They are led by the Chaplain with Guest Preachers, from all the major churches in Scotland, most weeks. Music plays a key role and the professional choir sing each week. A warm welcome awaits you.

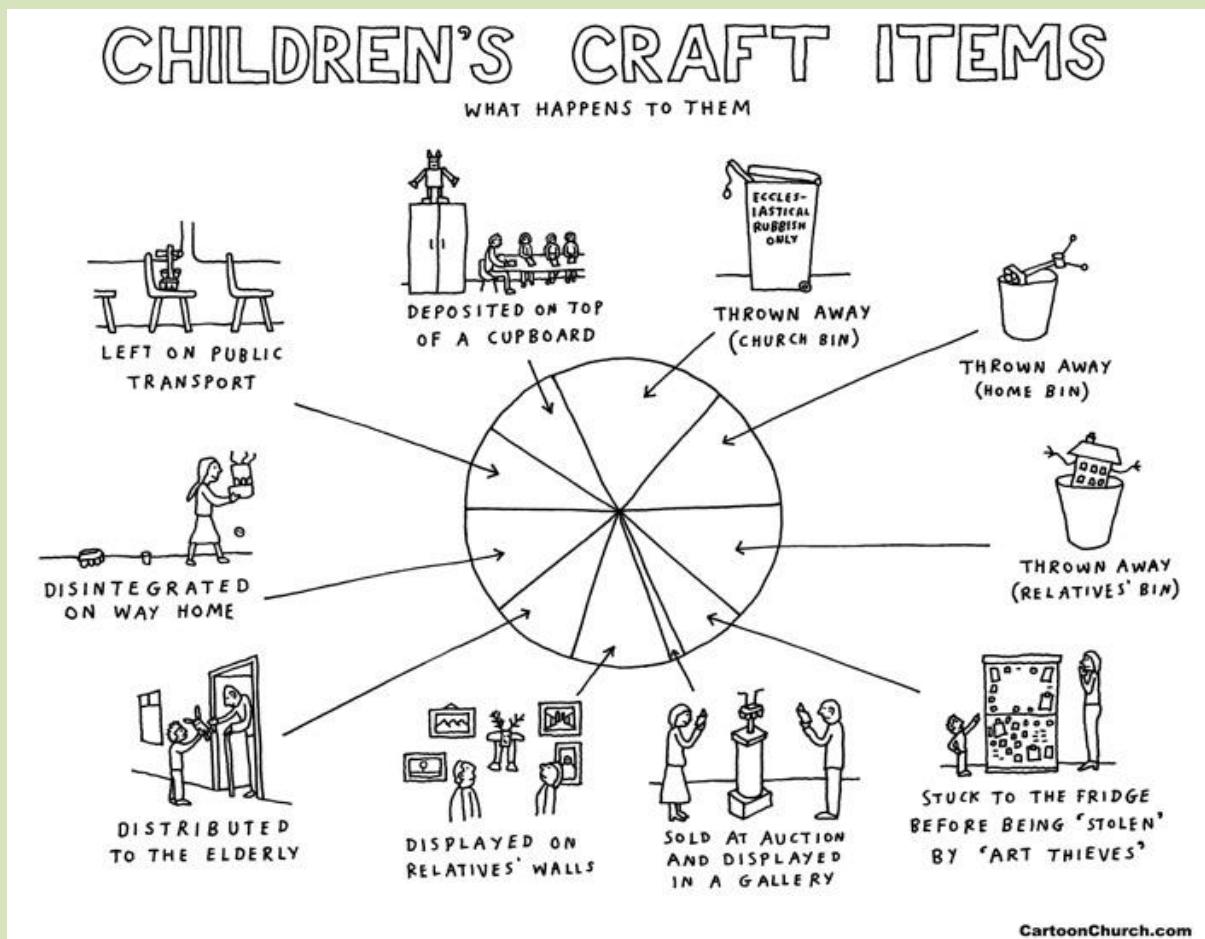
**Ian Gardner**  
**(Robin Chapel Trustee)**

## A View from My Pew

Spring appeared to have sprung early and I was out and about! Thoroughly enjoyed myself wandering through the fields – upright and getting some fresh air and exercise. I was so inspired by the weather I even brought Billy and Nancy a present of a rabbit I'd caught. However as ever my generosity was not appreciated - Billy picked it up with his 'litter pick thing' and disposed of my gift in a bin.



It got me thinking about unwanted gifts – particularly those weeks when the noisy young folk are with us – all those art and craft masterpieces that they produce. What happens to them? I did come across an amusing cartoon that I will share with you – it made me crack a smile, which is rare. I would think that the pretty impressive Visual Lord's Prayer that seemed to take them a seriously long time (well think about it – God created the world in 7 days; give or take a millennium or two with the whole sun thing ... \*\*controversial cat time ??\*\* ) is probably one of their very few efforts that belong in the "sold at auction" category



# Our Visual Lord's Prayer



Over five weeks at Children's Church we created our Visual Lord's Prayer. This prayer was given to us by Jesus and is something that we thought we would like to explore more fully. Originally the visual was intended to be a wall hanging but as we created some of the panels we realised it would fit beautifully at the front of the altar. This was finished on Mothering Sunday, where we showed the congregation. We were delighted that it became the celebration altar front for Easter Sunday.

We focused on a different part of the Lord's Prayer each week where we created one of the panels that would make up the whole. This is our story :

## **Our Father, which art in Heaven Hallowed be they name**

Before we started to look more carefully at the Lord's Prayer, we talked about Jesus using the prayer as an example of how to pray.

"Our" reminded us that we are all part of God's family and when we say the Lord's Prayer we remember everyone in our prayer.

'Father' - We read the parable of the Prodigal Son and talked about our dads and those that care for us. They love us and look after us and are always there for us no matter what.

We talked about God being not in a faraway place but everywhere and the places where we felt closest to God - in the hills, by the sea, in a swimming pool, walking in the countryside, on a sunny day,

listening to the birds sing. We were not sure what heaven would look like but felt that there would be lots of colour and light it would be calm, relaxing, with flow rhythm and beautiful music and bird song. We have tried to show what we think Heaven is like in our first panel.

### **Thy Kingdom Come, Thy will be done on Earth as it is in Heaven**

We read a section from the bible, in which Jesus' talks about the Kingdom of God and then discussed what we thought the Kingdom of God would look like.

- Peaceful with animals and human beings living in harmony
- Sunlight and plants trees and open skies - lush and green earth.
- Spinning planets, hills and mountains and Jesus as our King.

This is all represented in our second panel

### **Give us this day our daily bread - This Panel is divided into two sections**

We talked about this not just meaning bread but all our needs both physical and spiritual, food, health, clothing etc. The top section in the third panel represents us as happy healthy children.

The reading for the day talked about sharing your bread with the hungry and helping others less fortunate. This reading helped us to talk about those children in the world who do not have the basic needs to sustain life.

This really made us think, especially when we saw pictures of small children who were starving and heard some frightening facts:

- In sub-Saharan Africa one person in four is undernourished;
- Poor nutrition causes nearly half of deaths in children under 5;

- 1 in 5 children in Somalia die before their fifth birthday

We decided to take action and are raising funds for UNICEF and Save the Children (our Mothering Sunday stall raised £120) The section in our third panel linked to malnutrition symbolises this.

### **And forgive us our trespasses, as we forgive them that trespass against us.**

We talked about forgiveness and how sometimes it is difficult to forgive but by letting go of anger we feel better. We clenched our fists and squeezed our hands together and then let go – as if we were letting go of anger and forgiving.

The butterflies on our fourth panel represent this.

### **Lead us not into temptation but deliver us from evil**

The Old Testament reading linked to Adam and Eve helped us to talk about temptation and perhaps what symbolises evil to us.

The panel is divided into fire representing evil and the serpent tempting us with the apple. Jesus leading us out of temptation and the dove and the cross symbolising the light.

### **For Thine is the kingdom, the Power and the Glory for ever and ever.**

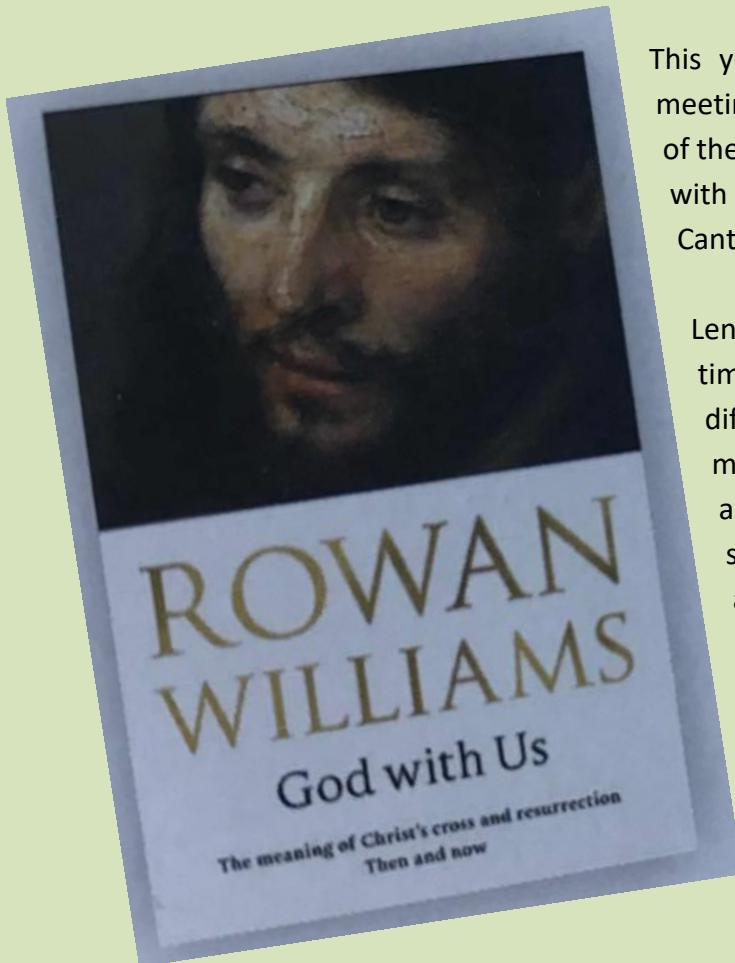
**Amen**

We learned that this section of the prayer was added later by others.

We wanted to represent the power and glory of God and after we found out about a Monstrance, felt it would provide an image, which demonstrates this on our fifth panel.

**Created by St Matthew's Children's Church; Led & directed by Sue Fitchett**

## Lent Group Reflections



This year's Lent Group was a day time weekly group meeting at the Mustard Seed to review and discuss some of the key themes and questions of the selected text "God with Us" by Rowan Williams, former Archbishop of Canterbury.

Lent can be a time of personal reflection, or can be a time when you may wish to come together – at different times and different levels - with your fellow man to try to move closer to God and our faith. We asked some members of this year's Lent group to share their reflections on the book selected by Joe and their thoughts about joining a group like this.

Many thanks to Rae Montgomery and Doris Nelson for their contributions to this piece in the form of a book review, and personal reflections.

I confess to having felt somewhat apprehensive when I learned that our Lent study book was by Rowan Williams, having found what I had read of his writing to be sometimes less than accessible.

Theologians, it seems to me, tend to write for other theologians and their terminology necessitates frequent reference to a theological dictionary as one attempts to grasp the gist of their message. It was pleasing therefore to find that Dr Williams in "God with Us" avoids this abstruse language, though I found some of his wording less than clear.

In Chapter 1, "The Sign" he powerfully sums up the never ending yet terribly vulnerable love which the Cross exemplifies, though, contradictorily, therein lies its strength.

In Chapter 2, "The Sacrifice" provides the historical background to the need for sacrificial worship, recognising this as the means of symbolising the need for mankind's obedience to God. This chapter contains one of the most succinct explanations of the inexplicable – namely the Holy Trinity – that I have encountered. In this it forms a telling contrast with the Athanasian Creed!

Chapter 3 "The Victory" – I found this rather a wordy and repetitive chapter which contains various examples of how the Cross to believers is not just seen as a sign of triumph over death, but is also properly recognised as the reward for us of Our Lord's immeasurable love in making such a sacrifice.

Chapter 4 “Christ’s resurrection” is also a wordy chapter in which the author emphasises that Christ’s rising from the dead is not to be confined to the commencement of the “life hereafter” but that this was also the beginning of a new life here on earth, a new age which would continue henceforth with Christ liberate to go on fulfilling his purpose here in the world, perhaps not the easiest concept to grasp, given the state of affairs around the world at the present time. The repeated emphasis is not on the Jesus of history, but on the Jesus who is our contemporary. Dr Williams concludes that the Christian community exists, alive and ongoing, because of our Lord’s resurrection, ending the chapter by citing references to prove that the resurrection was an actual event in history rather than something fabricated in the minds of his followers.

Chapter 5 “Christ’s Resurrection – Now” In this the author brings five points to our attention; the first point is the currency of the bible which links peoples of a diversity of backgrounds through its message of Jesus’ presence in our world. His second point is that the world **can** be change and that humankind **is** capable of co-operating to achieve that. The author’s third point is that death; i.e. the cessation of life on earth as we know it, is indeed a fact which we have to acknowledge and accept, but in the knowledge that God has prepared a future for us. The fourth point that he states is that silent prayer allows God to be within us, suspending our own concerns and petitions, permitting God to speak from within us on our behalf, not an easy concept. His fifth and final point concerns our resurrected Lord, and in that knowledge how we should treat our world, our bodies, our minds and our responsibilities.

The Epilogue – the theme of the resurrection runs through the whole book, culminating in references to a modern icon depicting our Lord’s descent into hell to rescue Adam and Eve and other ostensibly lost souls. It illustrates powerfully the point that Christ’s death and rising again goes right back to the foundation of mankind. It is thus the salvation of the historical creation, as well as that of those living in the present age and those who will follow, exemplifying the new creation which God brought about through the life, death and resurrection of Christ. Accepting the imperfection of human life as we know it, we are assured of new life through Christ’s redemption of the human race.

Group study, it seems to me, is rewarding from various aspects. One derives comfort from the discovery that one’s fellow group members can be just as flummoxed as one periodically is oneself, but equally, their interpretations can be truly revelatory; helping one to reassess one’s own deductions and interpretations. I don’t think that I was alone in finding some of the end of chapter questions rather obscure; indeed, it sometimes was unclear what exactly one was being asked to answer.

Sister Wendy Beckett avers that this book is life changing. I cannot go that far, but I can say that it has enabled me to extend my understanding of the resurrection and how it impacts upon our life right now and not just at the time of our death.

What also emerges powerfully from Dr Williams’ writing is the strength and positivity of his own Christian conviction which impacts on one’s own faith by reinforcing so convincingly the Christian message of the hope and expectation of life beyond this world.

**Rae Montgomery**

## **Personal Thoughts on “God with Us” & the Lent Group**

To have to focus and really think on the topic “God with us” and discuss with the group enables one to understand and form, hopefully a better relationship with fellow members of the congregation. Also that we all have different perspectives on the core question of the cross and resurrection and the meaning of life. We should respect other views even if very different from our own. Who are we to judge?

When we think about and go through painful events, it is useful to try to understand what God is communicating through these ‘sufferings’ and the lessons we can learn.



Lessons that mean we need to try not to take them too personally and see them more objectively as the ‘natural order of things’. We could refer to spiritual teachings that remind us that everything is for a reason and having faith and trust can make the impossible possible. Life, I believe, is not happening to us; it is reacting to us.

We are given hope that we can change. We can begin again in every moment of every day, by thinking the right thoughts. If every thought we think is creating our future then if we change the thought the feeling will go. Our faith and belief in the cross and the resurrection gives us the power to co-create our own circumstances. It has made me think; if we are not meant to carry the past within us as if it were still alive, yes we have memories, but by understanding the “Divine Nature” of our spirit through the resurrection, we can (not easy) rise above all that has happened to us. Indeed the Gospels speak of letting go of the past and striving to live in the present moment (see Matthew, Ch 8 v22) “Let the dead bury the dead”

God is not only “with us” but “within us”, guiding us if we would take the time to really listen. To silence the chatterbox and try to take control of our emotions, by focusing on more prayer, mediation and affirmation; or whatever suits the individual.

**Doris Nelson**

## The Power of Prayer .... Online

Our website has been up and running for a while now and although we're not likely to be bought by Google anytime soon, or even go public, it serves its purpose as an Outreach tool – even for those that hadn't realised we were reaching out in the first place! Most of our visitors come via the Chapel website. Many are surprised and delighted – and often find great comfort – that there is still a living, breathing congregation thriving in this ancient place. Below is one of the many posts and prayer requests we have received since going live (published with kind permission from Lynn).

We feel blessed that Lynn took the time to share her own story and feelings with us at the end of her visit to the UK on 27 January; we hope that she will continue to be a part of our global congregation

**We visited your beautiful chapel on 26 December from Philadelphia PA. The Chapel is a true blessing and we were filled with wonder and amazement with being able to be in the chapel, learn of the history, as well as touch and feel the history.**

**One aspect that very much surprised us was the fact that there is a congregation that still worships at the chapel. How blessed!**

**During our trip, we were praying for a classmate of my daughter who, as a result of a concussion, had limited movement and had lost ability to support his legs and to walk. The children attend a very conservative classical literature Catholic school in the Philadelphia suburbs. I was so happy to see the prayer sign up list and added Peter Cheely's name.**

**As we continued our family trip through the U.K. And visited other churches, chapels, and cathedrals, I looked for the prayer list. As I continued to pray for young Peter and his family, I kept an image of the sun shining through the windows at Rosslyn chapel and continued to feel peace and the presence of God.**

**Thank you for the prayers. Peter is on the road to full recovery and is starting to take part in daily activities. Today, in America, we have The March for Life in Washington DC. Peter and his family are taking part, something that seemed impossible a month ago. We believe that the prayers and God's blessings helped Peter and his family through the difficult time.**

**God Bless and thank you again**

**Lynn, Newtown Square, PA, USA.**

## Essential Summer Pimm's Cocktail ...



### Ingredients

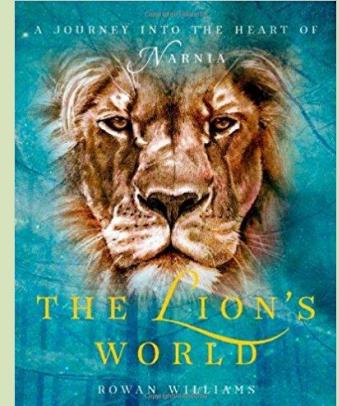
- 200ml Pimm's No. 1
- 600ml lemonade
- mint sprigs, sliced cucumber, sliced orange and strawberries, to serve

Fill a jug with ice and pour over the Pimm's and lemonade. Give it a good stir then add the mint, cucumber and fruit

Have a seat – you've earned it!

## A Summer Book

Enjoyed reading Rowan Williams "God with Us"? Another of his books – "The Lion's World" offers a fascinating insight into *The Chronicles of Narnia*, the popular series of novels by one of the most influential Christian authors of the modern era, C. S. Lewis.



## HOLIDAYMAKERS

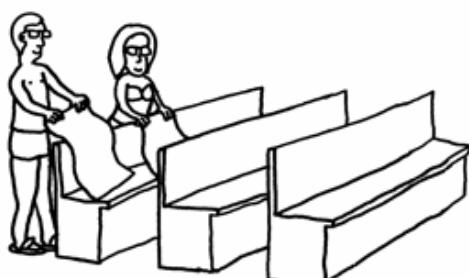
HOW TO SPOT THEM IN CHURCH



THEY ARE DRESSED  
RATHER INFORMALLY



THEY ARE NOT AWARE OF  
THE WAY WE DO THINGS



THEY ARRIVE EARLY IN THE  
MORNING TO RESERVE A BACK  
PEW USING THEIR TOWELS



ARE YOU  
HOLIDAYMAKERS?  
YES, WE ARE  
WHEN ASKED, THEY SAY THAT  
THEY ARE HOLIDAYMAKERS

# SERVICES

| Date                          | DAY    | SERVICE   | TIME               |
|-------------------------------|--------|---|--------------------|
| <b>30<sup>th</sup> April</b>  | Sunday | Eucharist & Children's Church<br>Evensong   | 10.30am<br>5.15pm  |
| <b>7<sup>th</sup> May</b>     | Sunday | Eucharist<br><i>(followed by 'Thirsting after Righteousness' in Old Original)</i><br>Evensong | 10.30am<br>5.15pm  |
| <b>14<sup>th</sup> May</b>    | Sunday | Eucharist & Children's Church<br>Evensong   | 10.30am<br>5.15pm  |
| <b>21<sup>st</sup> May</b>    | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>28<sup>th</sup> May</b>    | Sunday | Eucharist & Children's Church<br>Evensong   | 10.30am<br>5.15pm  |
| <b>4<sup>th</sup> June</b>    | Sunday | Eucharist<br><i>(followed by 'Thirsting after Righteousness' in Old Original)</i><br>Evensong | 10.30am<br>5.15pm  |
| <b>11<sup>th</sup> June</b>   | Sunday | Eucharist & Children's Church<br>Evensong   | 10.30am<br>5.15pm  |
| <b>18<sup>th</sup> June</b>   | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>25<sup>th</sup> June</b>   | Sunday | Eucharist & Children's Church (last one – new term dates to follow)<br>Evensong               | 10.30 am<br>5.15pm |
| <b>2<sup>nd</sup> July</b>    | Sunday | Eucharist<br><i>(followed by 'Thirsting after Righteousness' in Old Original)</i><br>Evensong | 10.30am<br>5.15pm  |
| <b>9<sup>th</sup> July</b>    | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>16<sup>th</sup> July</b>   | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>23<sup>rd</sup> July</b>   | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>30<sup>th</sup> July</b>   | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>6<sup>th</sup> August</b>  | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>13<sup>th</sup> August</b> | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>20<sup>th</sup> August</b> | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |
| <b>27<sup>th</sup> August</b> | Sunday | Eucharist<br>Evensong   | 10.30 am<br>5.15pm |

## WHO'S WHO AT ST. MATTHEW'S

|  |               |
|--|---------------|
| <b>Ministry team</b>                             |               |
| Revd Dr Joe Roulston <i>Priest in Charge</i>     | 0131 654 1068 |
| Isla Shanks <i>Lay Reader</i>                    | 0131 440 2463 |
| Harry Stoddart <i>Lay Reader</i>                 | -             |
| Rosie Wild <i>Prayer Ministry Leader</i>         | 0131 664 3196 |
| <hr/>  |               |
| <b>Vestry</b>                                    |               |
| James Cardwell Moore <i>Chair of Vestry</i>      | 0131 448 1935 |
| Mike Fitchett <i>Vestry Secretary</i>            | 0131 440 4569 |
| Ian McLeish <i>Treasurer</i>                     | 0131 667 6561 |
| Jo Barrow <i>People's Warden</i>                 | 0131 440 2136 |
| Harry Stoddart <i>Lay Representative</i>         | -             |
| Rosie Wild <i>Alternative Lay Representative</i> | 0131 664 3196 |
| Shonagh Toulouse <i>Priest's Warden</i>          | 0131 629 9020 |
| Anne Buchanan                                    |               |
| Jill Black                                       | 0131 443 2116 |
| Belle Dieckfoss                                  | 0131 440 2824 |
| Susan Prenter                                    | 0131 667 4635 |
| Doris Nelson                                     | -             |
| <hr/>  |               |
| Jill Black <i>Sacristan</i>                      | 0131 443 2116 |
| Domhnall Dean <i>Sacristan</i>                   | 0754 0657 360 |
| Jacqui Roulston <i>Grapevine editor</i>          | 0131 654 1068 |
| Rosemary Buchanan <i>Flowers</i>                 | 0131 440 0952 |
| Rosslyn Chapel Trust                             | 0131 440 2159 |